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Editorial Notes.

We are glad that our efforts to impress upon our Arya contemporary, the *Arya Patrika*, the truth of God, that salvation cannot be purchased by deeds of merit wrought by sinful men but *must be received by faith as a gift from God*, have not been entirely in vain. By this we do not mean that he is ready to abandon his position, but we mean that he is now ready to come to the point and to face the issue. He asks two questions, which we are glad to answer.

(1.) He asks, "If salvation can be attained merely by faith and not by the performance of deeds of merit, where is the need of doing righteous acts? What inducement does Christianity offer for the performance of good deeds? Is not the Christian God placing a premium on vice?"

This question is as old as the apostle Paul, whose antagonists urged the same objection. The question betrays a mistaken idea as to the *true motive* of righteous living. The objector seems to fancy that, unless a man has before him some benefit to be acquired, he would not be willing to do right! He tells us, however, that Valmiki and many other *Rishies* "have been altogether freed from the trammels of sin." Does he mean to say that these *Rishies* have ceased to do good? If they do good, is it in order to secure some ulterior selfish reward? Does the editor of the *Patrika* believe that

sinless and holy angels and redeemed or saved men can now perform no good deeds? We do not believe he can hold views like that. It ought therefore to be clear that saved men are not without motive for holy living. The truth is that holy men alone lead holy lives. The man, who needs the "*inducement*," either of fear or reward, in order to lead him to "the performance of good deeds," is thereby convicted of sin. The man who abstains from stealing because he fears the jail, or who serves his master solely for the reward he may receive, is at heart a bad man. The Christian's God does not "place a premium on vice." He seeks for true-hearted, unselfish, loving obedience. The unregenerate man cannot render that kind of obedience. He is self-centred and therefore works his work of righteousness either through fear or in the belief he will be the gainer by the acts. The love of self reigns supreme in his heart. The love of God is not shed abroad in his heart. On the contrary the first sign of regeneration in heart is love,—love to God and love to man.

Now we have said that salvation is "a gift of God." We have also over and over pointed out that salvation is not merely pardon and a consequent escape from the penalty of death, but that it is *salvation from sin*. God by His Holy Spirit bestows a new life, which is a life of holiness. This new life performs "righteous acts," not for reward but because it is itself righteous. A good mango tree brings forth good man-

goes. An evil mango tree cannot bring forth good mangoes, until the gardener graft it with the new life of a good tree. God in like manner engrafts on the penitent sinner a new life and this life works itself out in acts of love, joy, peace, long suffering, patience, and such like deeds.

The order of events in the life of a redeemed sinner is about as follows:

1. Born into this life with the depraved nature inherited from sinful parents.

2. A self life, working itself out in selfish deeds, some of them good deeds wrought under *inducement* of fear or hope of benefit.

3. The soul convinced of sin, including sinful condition of soul, despairs of salvation through personal righteousness.

4. The sinner learns of God's way of salvation by grace through faith in the atoning work of Christ, and by faith accepts it, receiving pardon of sin.

5. The Holy Spirit bestows a new life so that "old things have passed away and all things have become new." The purposes and motives of action are new.

6. The Christian life of purity, love, humility and joyful service reveals itself in doing good, not for selfish reward on through slavish fear but through a desire to do good to others.

7. The Christian lives and acts in abiding confidence in the Heavenly Father, believing His promises and

MADE IN JAPAN

Having the assurance of life everlasting.

The Committee of Management of THE NORTH INDIA CONFERENCE of missionaries and Christian workers for Bible Study, Devotional meetings and Discussion of methods of work, which met at Mussoorie Sept. 18-26 1901, will meet this year Sept. 17-25.

"The Committee hope that all who value such aids to the deepening of spiritual life and attainment of better methods of work, will arrange, if possible, to be present this year. They also earnestly ask the prayers of all who are in sympathy with them that the Conference this year may be to the glory of God."

The subjects for Conference this year are as follows:—

(1) Village Missions and village Churches. (2) Neo-Hinduism. (3) Qadiani. (4) The Sabbath. (5) The Constitution and Development of the Christian Church as found in the Acts and Epistles. (6) The importance, place and method of religious controversy. (7) How to secure voluntary workers for evangelizing India. (8) The pastorate in the early Church; as a solution of the question of self-support in the Indian Church. (9) Vernacular Christian Literature—the need and supply. (10) "Crucified with Christ." (11) "Risen with Christ." (12) The Holy Spirit. (13) Bible study for personal growth. (14) Prayer. (15) The value of habit in personal Christian life.

"The following speakers, amongst others, will, it is hoped, take part in the conference:—Revs. Dr. Wherry, R. McCheyne Paterson, Dr. Griswold, Dr. Lucas, Dr. Weitbrecht, Dr. R. Steward, Dr. Scott, P. M. Buck, A. J. Charlton, Dr. J. E. Robinson, E. H. M. Waller, A. H. Ewing, R. Clancy, D. Jones, W. G. Proctor, J. Campbell White, Esq., Miss Hewlett, &c.

The Rev. A. T. Torrey, of the Chicago Bible Institute, has been asked to take one of the courses of Bible study. The Committee sincerely trust Mr. Torrey will be able to accede to their request."

Mussoorie, with its many institutions of learning, may fairly be called The Northfield of India, and the Annual Conference is confessedly worked out on the line of Mr. Moody's Northfield Conference for Christian workers.

The Prayer.

Thou fool, to seek companions in a crowd?
Into thy room! and there, upon thy knees,
Before thy bookshelves, humbly thank thy God
That thou hast friends like these!

—Curtis Wager-Smith, in November Era

Current Thought & Incident.

HOW CHRISTIANITY DIFFERS FROM OTHER RELIGIONS.

There have been, and there are still, a great many religions in the world. Some of those professed in ancient times have completely passed away. Such is the case with the religions of Assyria, Babylon, Egypt, Greece, and Rome. Europe was once covered with temples dedicated to gods which are now forgotten. There is not now a single worshipper of the great goddess Diana or of the image which is said to have fallen down from heaven, of Thor and Woden, the gods of the ancient English. Some religions are confined to rude tribes without any written language.

The chief religions of the present day among civilised or semi-civilised nations are Christianity, Muhammadanism, Hinduism, Parsiism and simple Theism. By simple Theism is meant a belief in one God, but a denial that He has given any written revelation of His will. The members of the Brahma Samaj belong to this division. Both Parsiism and simple Theism have only a few adherents.

These religions differ from each other in many important respects; but they may all be separated into two classes, one including only Christianity, the other all the remainder. What is the ground of distinction? The doctrine of the former is *salvation by grace*, that of the latter, *salvation by works*. There are other differences but this is the chief.

Grace here means the *undeserved favour of God*. Christianity teaches that there is a Saviour, the Lord Jesus Christ, who gave His own life for sinful men, through whom pardon and heaven can be obtained. All other religions make man his own saviour: he must himself bear the punishment of his sins, and be rewarded for his own supposed good works.

One of the most eminent oriental scholars of the present day, Sir Monier Williams, late Oxford Professor of Sanskrit, said with regard to the so called "Sacred Books of the East," after the study of them for forty years: "The one key-note—the one diapason (agreement of sound) so to speak of all these books, whether it be the Veda of the Brahmans, the Puranas of the Saivas and Vaishnavas, the Zend Avesta of the Parsis, the Confucian texts of the Chinese, the Tripitaka of the Buddhists, or the Koran of the Muhammadans—the one key-note, the one diapason, the one refrain I have found running through them all, is *salvation by works*. They all declare that *salvation must be purchased*,

must be bought with a price, and that the sole price, the sole purchase money, must be our own works and deservings."

The following remarks, by the late Pandit Nehemiah Goreh of Benares, afterwards a Missionary, show that Hinduism is salvation by works. God is often called *daydhu*, merciful, but, strictly according to Hinduism, the term is not applicable to God.

"What do you understand by *daya*, mercy? Is it not doing good to some one without his meriting it? But it is a fundamental principle of all schools of religion among the Hindus that every thing that God does to souls He does in reference to their good and evil deeds only, in order that they may receive reward for good deeds, and punishment for their evil deeds, and He never does anything irrespectively of the good and evil deeds of the soul. The familiar expression '*Kritahankrit-abhyagamaprasangat*' is used to express this very fundamental principle of the Hindu religion. It means that if a soul should not obtain what he has merited, and should get what he has not merited, there would ensue the effacement of what is done and the accession of what is not done."

The Brahma Samaj, equally with Hinduism, rejects the doctrine of a Saviour. This is shown by the following extract from its "Principles:"

"Every sinner must suffer the consequences of his own sin, sooner or later, in this world or in the next; for the moral law is unchangeable and God's justice is irreversible. His mercy also must have its way. As the just King He visits the soul with adequate agonies, and when the sinner, after being thus chastised, mournfully prays, He, as the merciful Father, delivers and accepts him and becomes reconciled to him. Such reconciliation is the only true atonement."

A criminal after he has undergone the punishment prescribed by the law is set free; but this is not called an act of *mercy*. According to the Brahma, the soul is to be visited with "adequate agonies" according to its evil deeds and then it is to be rewarded according to its merits.

On the other hand, Christianity teaches that if we endured "adequate agonies," or sufficient suffering, for our sins, the punishment would last for ever, and that so far from being able to merit heaven by our good deeds, the best of them are like filthy rags, clothed in which we could never appear in the presence of a God of spotless holiness.

Men have a great tendency to think lightly of sin. The Hindus say that

*Other quotations abridged, are from the same writer.

their gods sometimes commit it in sport. On the contrary, the one true God is of spotless purity, and of sin He says, "Oh, do not this abominable thing that I hate."

God created all things, and He claims the obedience of the creatures He has made, and who are dependent upon Him every moment for their existence. It is necessary for the good of the universe that God should be supreme. Sin is a defiance of His authority, a declaration on the part of the sinner that he will not have God to reign over him. A single violation of God's law with impunity would tend to spread rebellion throughout His dominions.

We have been guilty, not of one sin only, but every day of our life, since we became responsible beings, has been marked by transgression. A good man of old said, "Mine iniquities are more than the hairs of mine head."

How is sin to be forgiven? "Vyasa and the other founders of Hinduism enjoined severe penances, endless washings, incessant purifications, infinite repetition of prayers, painful pilgrimages, arduous ritual and sacrificial observances, all with the one idea of getting rid of sin."

On the contrary, the Christian says:

"Not the labour of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save and Thou alone."

"The Bible is from beginning to end a protest against the doctrine of salvation through our own deservings. Good works are indeed enjoined in the Bible far more strongly than in any other sacred book of the East; but only as the outcome of a grateful heart—only as the thank-offering of the fruits of our faith. They are never to be the ransom money of the true disciples of Christ."

The feeling of the Christian is expressed in the words:

"Not in anything we do,
Thought that's pure or word that's true,
Saviour, would we put our trust;
Faint as vapour, vile as dust,
All that flatters we disown;
Righteousness is Thine alone."

"Put off the pride of self-righteousness," says the Bible; "it is a filthy garment, utterly unfit to cover the nakedness of your soul at that awful moment when death brings you face to face with a holy God!" "Put on the garment of self-righteousness," says every other sacred book of the East. "Cling closely to it. Fold it closely to your heart of hearts. Multiply your prayers, your penances, your pilgrimages, your ceremonies, your external rites of all kinds; for nothing else but your own meritorious acts, accumulated like capital at a

bank, can save you from eternal ruin.

"The pride of self-righteousness is very dear to the human heart. It is like a tight-fitting inner garment, the first to be put on, the last to be put off."

Man wishes to be his own saviour, —to get to heaven on account of his own fancied good works.

In that solemn hour when we must pass alone into the unseen world, it is only Christianity that can give us comfort. According to Hinduism, and Brahmoism, every sin must first be punished, and how long the sufferings will last, no one can tell. The Christian looks to the Saviour, who becomes his Advocate and answers for him. Others trust to appear before God, clothed in the garments of their own supposed good deeds. The Christian seeks to be covered with the spotless robe of his Redeemer's righteousness.

Will you trust for salvation to yourself or will you accept the gracious offer of an Almighty Saviour? Say to Him,

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse such spot.
O Lamb of God, I come.
Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come."

"Him that cometh unto me," says Jesus Christ, "I will in no wise cast out." (John, vi. 37.)

Short Paper 8, 79.

Himself.

How true it is that "if there be a blessing in the world besides the Lord Himself in grace, it is to have God's Word as He Himself has given it to us, like that Lord Himself, which is divine and heavenly, but perfectly suited and adapted to man and to the heart of man." Our last word is one of sweet and affectionate import: "Our Lord, Jesus Christ Himself"; and the word "Myself," so frequently uttered by our Lord, and in such tender associations and connections. For example, "If I go and prepare a place for you, I will come again and receive you unto Myself" (John xiv. 3). How comforting must that word have been in the ears of those whose troubled hearts the blessed Lord thus cheered and encouraged.

Then when his great atoning work was finished, and He was risen from the dead, we find it is just the same. In Luke xxiv. 39, there is a record of how He reassures his poor disciples in these words: "Behold my hands and my feet, that it is I *Myself*." And now, while his faithful people wait in expectancy, and eagerly look for the break of day and morning dawn, the hope which cheers them and brightens up the dark yet far-spent night of his

absence, is just the same, viz., "the Lord *Himself* shall descend from heaven with a shout" (1 Thess. iv. 16, 17).

Yet what power is in that word "*Himself*!" While passing through the fiery trials of life, we have with us "*Himself*." When cast out and despised by the world, we have "*Himself*"; when slighted and even disowned by our fellow disciples we have *Himself*; and thus, whatever may be our position, or lot, with *Himself* as our all, we can say in the beautiful words of dear Miss F. R. Havergal:

But with Him—Oh, with Jesus!
Are any words so blest?
With Jesus everlasting joy,
And everlasting rest!
With Jesus—all the empty heart
Filled with his perfect love;
With Jesus—perfect peace below,
And perfect bliss above.

God's Use of Little Things.

Great is the unseen power of the quiet and humble mothers who, in cabin and cottage, in rural homes and in unpretentious places, everywhere, are directing the footsteps of childhood and determining the destiny of nations. No throne of influence surpasses theirs. Royalty may seem more attractive; it is no more regal. The little maid whose word brought Naaman to Elisha did as great, yea, a grander work than ever the Syrian commander in the leadership of armies. Elisha himself, in healing the leprous prince, performed no nobler and grander service than she. Nay, the greater would have been impossible without the less.

Thus God uses us in our obscurity. We may be performing his specific will and life's noblest work when unconscious of doing anything more than toil and drudgery. We know not where Jesus would eaten the Passover had the water-bearer shirked his task. The celebration of that peculiarly sacred and influential feast must always be associated, as regards time and place and fulfilment, with an unnamed and menial servant. As he became a connecting link in the carrying out of an immeasurably great work, so Christ is using us, in the midst of our humble duties, as the agents of his will.

Our discontent, or impatience, or neglect, or failure, may block the pathway of Christ's chosen messengers, or even prevent some soul from gaining access to the upper room, and to the Passover feast of forgiveness and fellowship. Glad, faithful service in common spheres of life is the greatest greatness. Christ's "Well done! good and faithful servant" will be the reward of all such contentment and devotion.

OBSERVER.

Telegrams.

London, May 24.

The *Standard* understands that "the delegates have advanced no demands involving sacrifice of any vital principle. The appeal for independence has been abandoned. The delegates merely raised the questions of amnesty, compensation, and representative Government; and several points of importance in connection with these and other less urgent matters were, we gather, submitted to the Cabinet. The opinions of the Ministers were afterwards embodied in a despatch drafted by a committee."

The question of amnesty virtually rests with the King."

Mr. Brodrick, speaking at a dinner in London to the Volunteer officers returned from the front, mentioned that 20,000 troops has been despatched to South Africa since the beginning of the peace negotiations.

London, May 25.

The advance portion of Visoyes (*sic*) commando has arrived at Balmoral and surrendered. The remainder is expected.

Mr. Seddon has telegraphed to Sir Joseph Ward that after a satisfactory interview with Lord Milner and Lord Kitchener, he does not think another New Zealand contingent is necessary.

London, May 25.

Reuter at Pekin says that the failure of the protected opium monopoly is regarded as assured.

London, May 24.

The unveiling of the statue of Marshal Rochambeau at Washington to-day in the presence of the President and the French delegates was the occasion of a demonstration of international good-will. Mr. Roosevelt and M. Cambon in their speeches dwelt upon the traditional friendship of the two nations.

London, May 24.

Signor Prinetti in the Italian Chamber said that England had given the Government the same assurances with regard to the eastern frontier of Tripoli as France had regarding the western.

London, May 25.

The Tsar has given 250,000 francs to the Martinique fund.

London, May 25.

Renewed disturbances have taken place at Saratoff. Eighty of the rioters have been arrested. The populace endeavoured to release the prisoners. The troops were called out and charged several times.

Other disturbances are reported from the Caucasus.

London, May 25.

An important protocol is to be signed between Chili and Argentina providing for compulsory arbitration, limitation of armaments, and cancelling existing contracts for warships.

London, May 24.

The death is announced of Baron Pauncefote.

London, May 26.

A Cabinet Council has been summoned for to-morrow.

Reuter understands that the Boer leaders are still at Pretoria conferring with the British.

Mr. Seddon, in a speech at Capetown said that he was convinced that peace was not remote.

He mentioned that many New Zealanders were settling in the country.

Calcutta, May 27.

The *Englishman* publishes the following special cable:—

London, May 26, 6-30 p. m. The Cabinet meet to-morrow to consider important despatches that have just arrived from Pretoria.

It is reported that all the Boer delegates except Christian De Wet, approve of the British terms.

London is wild with excitement this evening. Everything points to the pronouncement of peace to-morrow.

London, May 26.

Lord Pauncefote will be accorded a State funeral at Washington. The foreign Ambassadors, Mr. Secretary Hay, and the Presidents of the Senate and House of Representatives will act as pallbearers.

The body will afterwards be conveyed to England.

Allahabad, May 27.

A special cable to the *Pioneer* says:—

The King and Queen dine with the Marquis and Marchioness of Lansdowne on June 27th, the night of the coronation procession.

London, May 26.

The King of Italy, travelling to Palermo stopped at Naples, where a man threw two stones at the Royal train and was immediately arrested.

Calcutta, May 27.

A special cable to the *Englishman* says:—

A telegram received in London from Martinique states that a number of inhabitants of Grande Riviere are surrounded by rising floods of molten lava. It is feared that it will be impossible to save them if the eruption continues.

London, May 27.

Reuter wiring from Pretoria says that the feeling of optimism is hardly based on solid facts. The protraction of the conference is not necessarily a hopeful sign. There still remains an obstinate minority in favour of resumption of hostilities, and it is unlikely that those favouring peace will abandon the struggle so long as a fair minority is desirous of continuing it.

The *Daily News* says that rumour of a hitch reached the House late last evening.

It is understood that Lord Kitchener deprecates all excessive optimism, wishing to save the public needless disappointment, but it is believed in London that the prospects of peace continue to be satisfactory, especially as the Boer military position is extremely precarious.

Calcutta, May 28.

A special cable to the *Englishman* says:—

It is announced that it has been decided that the King's Champion shall ride in the coronation procession. It is possible that portion of the ancient challenge ceremony may be revised. The present holder of the post of King's Champion is Mr. Frank Dymoke of Scrivelsby.

London May 27.

M. Loubet has landed at Dunkirk, where he had an ovation.

In a speech made he dilated on the benefits of the Franco-Russian alliance which allowed Frenchmen to devote their attention to urgent economic and social problems.

London, May 27.

Admiral Watson with four British warships has gone to Palermo to salute the King and Queen of Italy who are visiting there.

NEWS AND NOTES.

A coronation address from the native Christians of India, which, like one presented at the Jubilee, emanates from Lahore, will probably be despatched to-day. The address, which has been finely illuminated at the School of Art, contains miniature portraits of leading Indian Christians with their signatures, surmounted by figures bearing the respective crowns of an Indian King and Queen. The casket of carved sandal wood is large and well worthy of the occasion. Its panels in relief represent Madras, Bombay, Bengal, the United Provinces and the Punjab and in each case the artistic work has been done in the part of the country represented. Round the base of the casket runs a text from the Psalms from the Coronation Service, and on the top stand two pairs of doves in silver. The buildings, figures and scenes are of admirable workmanship, and the gift should form one of the most interesting of those sent from this country. The moving spirits in getting up the presentation were the Hon'ble Kanwar Sir Harnam Singh and Mr. G. N. Chatterji.

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